

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely” (REV. 21: 6).

No. 52, Vol. LXXVIII. Thursday, December 28, 1916. Price One Penny.

CONFERENCE ADDRESS.

DELIVERED IN SALT LAKE CITY, ON OCTOBER 7TH, 1916, BY ELDER
HYRUM M. SMITH, OF THE COUNCIL OF THE TWELVE.

I THANK the Lord, this morning, for the privilege I have of meeting with the saints upon this occasion. A long time has passed since I had the opportunity of attending a general conference of the Church, and of meeting with multitudes of the Latter-day Saints here in the Tabernacle. I have been laboring, as you know, as a missionary abroad, and I bring to you a greeting, and a message of love and fellowship from the saints of the European mission. The Latter-day Saints throughout that mission are like the Latter-day Saints here, in the valleys of the mountains, devoted to the gospel of Jesus Christ. They are full of the hope of salvation, and they place their trust in the Lord, and in the gospel of Jesus Christ, for that salvation. They are generally faithful and obedient to the laws of the gospel, and next to their desire to endure to the end, next to their hope of eternal salvation, is their desire and hope, sometime, to gather with the Latter-day Saints in the land and the place appointed for the gathering of the Lord's people.

In the countries comprising the European mission, there is at the present time great disturbance, great sorrow and anxiety, and the Latter-day Saints have their portion of these untoward things; yet they are enduring them in patience. They are going through these trying times trusting in the Lord, and endeavoring to keep their hearts free from the spirit of hatred and animosity that seems to fill the hearts of the children of men in those troubled lands. I do not believe there is any spirit of anger or hatred in the hearts of the Latter-day Saints of any one of those countries

against the people of any other. We have endeavored, at least, to instill into the hearts of the saints a spirit of brotherhood and love, and a spirit of willingness to pray even for those who are called our enemies, and I believe they have succeeded, and are succeeding to a marked degree, in keeping their hearts pure from these defilements. I have been pained to learn that here at home the Latter-day Saints who have emigrated from various countries in Europe, or whose fathers came from those countries, have taken a very active part in the conflicts now being waged in the world. They have taken sides with the countries at war, and they have upheld as right and just the cause of their own lands, or the lands of their fathers, and have become more or less angry with each other in their discussions and arguments upon those questions.

This seems to me to be quite wrong, and altogether out of keeping with conduct of the Latter-day Saints. The Latter-day Saints who have been gathered out of the world and planted in the valleys of the mountains, have in a sense been born again. When they have taken their citizenship in this goodly land, they should have forsworn allegiance to foreign lands, and to the dominion of corrupt kings and princes, and they should hold themselves aloof and apart from the quarrels and the wars that the nations of the earth engage in. It would be just as consistent for the Latter-day Saints, who have come out of the Protestant churches or the Catholic church, or for the children of men and women who came out of the Presbyterian Church or the Baptist, or the Methodist, or the Congregationalist, to take sides with those corrupt and apostate churches, in their contentions and their quarrels among themselves. We, or our fathers who received the gospel of Jesus Christ, as it has been proclaimed by divinely-appointed and authorized men in this dispensation, have been born again. We have forsaken the corrupt religions of the world, and we have forsworn all allegiance to these false churches. We have no interest in their contentions. At least, the only interest we have in them is a desire that the adherents of these various churches may also see the light, come to a knowledge of the truth, and forsake evil and error and falsehood, and receive the gospel of Christ, which is the power of God unto salvation. The only interest which the Latter-day Saints have, or can have, in the contentions of the nations of the earth, political or otherwise, is that the time may come when peace may be restored, when men shall cease to make war upon each other, and live in peace and love, and in a desire to make every land a blessed land, and all men brothers.

You have been called out of goodly lands; but we have the word of the Lord for it, that this land where the Lord has brought you and planted your feet, is a land, choice above all other lands, a land held in reserve by the Lord, upon which should be gathered the righteous among His children, even all who would hear His

voice and obey His commands. It is indeed the land, also, upon which Zion is being built, and where the pure in heart shall dwell. Our only interests in other countries is, that out of Zion shall go forth the law that shall make all men lovers of God and friendly among themselves.

Christianity, as it is known in the world to-day, has fallen far short of the accomplishment of what might have been expected of it. It has failed in establishing those principles which Christ taught among the children of men. The great Catholic division of the Christian world, the Catholic church, is a national liability to any country. It wields a great power over the minds and hearts of the children of men, but it is a power for evil rather than for good. It brings countless thousands regularly to confession; it rarely brings a single man to repentance and the abandonment of his sins. The power wielded by that organization is one that does not promote civilization, nor advancement morally or spiritually, but it binds its adherents in a thralldom of superstition and ignorance and fear, and denies them the liberty to make an open-minded investigation of other questions; and the nations and the people governed and controlled by that power, are the least advanced intellectually and morally and industrially of any people in the world called Christian or civilized.

The Protestant division of Christianity has practically ceased to exert any influence whatever over the hearts and the minds of the children of men. Mankind has largely ceased to be very much interested in Protestantism. One prominent official in the British government told me when I had occasion to visit him, that all professors of religion, and particularly the ministers of religion, were narrow-minded, and that no broad-minded man, no thinking man in this day paid any attention to the religions of Christianity, or other religions, for that matter. That was his view. My observation confirms that view. What is the reason for this? Why, my brethren and sisters, even the dumb brute will not answer many times to the call to the crib or the lick, when no food or salt is provided. They will soon cease to come, when they have learned that nothing is provided for them; and it is the same way with Protestant Christianity. Are men less intelligent than the lower animals? The call is made to the people to come, and when the people have come they have been given, too often, the empty husk or the blighted ear. Therefore, many have ceased coming. Yet I would not have you understand me as believing that all mankind, Christian or otherwise, have turned away entirely from thoughts of God, and from the hope of salvation. The very image of God is impressed upon the children of men. They belong to Him; He owns them, and He will never rest until He has brought them into a condition where they gladly and voluntarily render unto God that which belongs to God. They have been deceived, and are deceived, by corrupt professors, corrupt ministers.

Let me explain, when I use the term "corrupt" with reference to these ministers of the gospel, that I use it in the same sense that I believe the Lord used it when He made that declaration to Joseph Smith, the prophet, in answer to the prophet's prayer. He did not mean, nor do I mean, that the ministers of religion are personally unvirtuous or impure. I believe, as a class, they, perhaps, in personal purity, stand a little above the average order of men. When I use the term "corrupt" I mean, as I believe the Lord meant, that they have turned away from the truth, the purity of the truth, the beauty of the truth, and have turned to that which is false. A false doctrine is a corrupt doctrine; a false religion is a corrupt religion; a false teacher is a corrupt teacher. Any man who teaches a false doctrine, who believes in and practices and teaches a false religion is a corrupt professor, because he teaches that which is impure, and not true. That is the trouble with Christianity to-day. Christianity is, perhaps, no truer or falser than any other religion, than Mohammedanism, Confucianism, Buddhism, or any other ism or philosophy. In fact, my brethren and sisters, if the falsity of a religion can be measured in any degree by the amount of trouble and turmoil and strife and bitterness and hatred that it has engendered in the hearts of men, if it can be judged by the number of wars it has carried on, and the rivers of blood it has shed, the amount of misery and sorrow it has caused, or the extremes of impurity, found among its adherents, then Christianity—that which is known as Christianity—is the falsest of all the religions in the world. For in these last sixteen hundred years, if not longer, the small minority of the population of the earth known as Christians, have carried on the great majority of the wars in the world, and have destroyed the greatest amount of life and of property, and have inflicted upon the world the greatest degree of misery. And, so far as my observation goes—and I have tried to observe some of these things—there is less of piety, genuine sincerity and honesty in living up to their professions among Christians, than you will find among the confessors of any other religion whatsoever. The trouble is, as God declared to Joseph the Prophet, mankind have gone astray. Their religions are an abomination in His sight, and their professors are corrupt because they have turned away from the truth, and have turned unto fables. When men go to church nowadays, they do not receive that which satisfies the soul, which the soul longs for; they are not instructed in the ways of life and of purity and right. They go away empty and disappointed.

I look over the congregations of Israel, as they respond to the call made by the Presidency of the Church, from time to time, to come up here, to gather in our general conferences. For many years the call has gone forth, and each call seems to be answered by ever increasing numbers. When we come, my brethren and sisters, we come hungry; yes hungering and thirsting after

righteousness; and we are not fed as the world is generally fed, in their religious assemblies, upon platitudes and glittering generalities, and sophistries and false philosophies and science, falsely so called, or empty eloquence, but we are fed on the very bread of life. We go home again, having been instructed in sound doctrine, having been built up in faith, having been filled with the Holy Ghost, as the Lord promised to those who would hunger and thirst after righteousness. We are sometimes reprov'd, sometimes admonish'd and rebuk'd, but we realize and understand, that even reproof is sometimes essential and is acceptable to the man who really desires to be corrected, and instructed, and taught how to overcome his own weaknesses and more fully do his duty. So we go home, rejoicing in that we have been reprov'd, that God has shown us some of the weaknesses that we, ourselves, have failed to see, and we go away determined to strengthen ourselves and try to overcome these weaknesses.

Well, the Church of Jesus Christ of Latter-day Saints, as established through the instrumentality of Joseph, the prophet, through the personal ministry of God, and the revelations of God to him, is the truth. It is the Church of God and the only one which He recognizes as His, the only organization where His authority obtains, where the ordinances of the gospel may be performed efficaciously in behalf of those who seek to obtain them, and where the gospel is preached with power and authority, by men recognized by the Lord.

It is the word that, if heeded, will bring salvation to all who obey it, and that will bring condemnation to those who reject it.

We stand in the world for peace among men, and not war. We detest war; we love peace. Does the world love peace? No. Do they want peace? It is not apparent that they do. The devil reigns in the world, and he has stirred up the hearts of men to anger and to hatred and to bloodshed. It is terrible to contemplate that in certain nations, among millions of the inhabitants of this earth to-day, infants are drawing from their mothers' very breasts the poison of hate of their fellowmen. Hatred is being engendered in the hearts of innocent children by the placards pasted on bill-boards, in street-car windows, in the newspapers, and by cartoons and on moving picture screens. By picture and inscription, the teaching of parents, and even sermons in the church, the people, old and young, are being taught and pledged to the policy of the "absolute and permanent extirpation of all enemies and enemy goods from their countries." After this war is over, will there be peace? No, there will be no peace. It will take generations to outlive the impressions of hatred and animosity that are now being made upon the hearts of the children against their fellowmen. The nations, while looking forward to a cessation of hostilities in this great war, are laying the foundations right now for another war which they call an industrial war,

pledging themselves to make war upon other nations industrially, to cease to trade with each other in a friendly, brotherly manner. What must be the outcome of it? Peace, to be permanent, must come from within, as well as to be seen externally. Man must have peace in his heart, and love in his heart, both for God and man, else there will be no peace. It is as President Smith expressed it yesterday, the decision of the court. The decision of a battle that goes in favor of a man or a nation, fills that man or that nation with jubilation, with joy, and even arrogance, and it fills the man or the nation against whom the decision goes, with bitterness of hate. Externally, he may appear to be at peace; but in his heart there lurks that hatred which but awaits an opportunity to get even, some time in the future; and the peace that shall be established, after open warfare has ceased, it seems to me, will be but the seeming peace that may be seen in the graceful coils of the rattler, as he rests in that position which is the best one to strike the deadly blow. Not until man humbles himself before God, and repents of his sins, acknowledges his guilt, asks forgiveness for his own wrongdoing, and stands ready to forgive those who have injured him, when forgiveness is sought: only when God Almighty is recognized as the Father, and Jesus Christ as the Elder Brother and Redeemer of men; only when those glorious principles of the gospel of Jesus Christ, which is the power of God unto salvation, shall be believed in and accepted and obeyed, will there be peace on earth. Not until the kingdom of God is found within us, as well as outside of us, can we hope for peace on earth and good will for men. To accomplish this, God has spoken in the latter days; for this God has raised up prophets in the latter days; for this He has put His Spirit upon men, and inspired their minds and their hearts, and brought them in humility to repentance; for this the Priesthood of the Almighty has been restored to men, that Priesthood which must be exercised in love and kindness and charity and mercy and patience for the salvation of men, and never for the oppression of men. For that purpose has the gospel been preached in the world by men called of God, who speak by the power and demonstration of the Spirit of God, and exercise their authority as God has given authority for the bringing of peace on earth, for the preparation of the gospel of peace, for the preparing of the world for the coming of the Son of God, who shall dwell upon the earth, and who shall execute judgment in justice and mercy and love among men and nations. My brethren, for this reason was the gospel restored, and that is what this Church stands for. It is the destiny of this Church, and this people, and this Priesthood, to stand for these things, and uphold these standards, to uphold the ensign which God has raised to the nations of the earth—an ensign of peace—a welcome to all men to come to a place of refuge, a Zion for the pure in heart, where the oppressed and the downtrodden among men may find

rest and peace to their souls, and teachers after God's own heart to lead them in the paths of truth and salvation.

Are we doing our duty? There is a little law among the boy scouts which is admirable; but to no organization or people is it more applicable than to the Latter-day Saints. The scout law declares that a scout is clean, a scout is honest, a scout is truthful, a scout is kind, and so on and so forth. Now, that is what Latter-day Saints are. A Latter-day Saint is a man of God; a Latter-day Saint is a man who loves the Lord first and foremost; a Latter-day Saint is a man who loves his neighbor; a Latter-day Saint keeps the Sabbath day holy; a Latter-day Saint honors his father and his mother; he reverences the Priesthood, he honors it in himself and performs his duty; a Latter-day Saint is pure, he is virtuous, he is an honorable, upright, virtuous husband; she is a pure, noble, motherly wife. Latter-day Saints are good fathers and good mothers; they are good brothers and sisters; they are good neighbors, and they are good citizens. Latter-day Saints are everything that God desires them to be; and it should not be said that Latter-day Saints ought to be, should be, might be, may be, or can be, what God wants them to be—Latter-day Saints are the chosen of God, and the salt of the earth, by whom the whole world will be salted and whose destiny, as we have said, is to bring the knowledge of God unto the children of men, until truth and righteousness shall prevail in the world and cover the earth as the waters do the mighty deep. Let us then arise to the great and glorious position and work that the Lord has placed us in, and called us to perform, and let it be performed in humility and to the glory of God, the eternal Father, and to the eternal salvation of His children, is my prayer, in the name of Jesus. Amen.

It should be the aim of every father and mother in Israel to constantly teach, guard, and carefully watch, that they may have no apologies to make to the world, nor to any living soul on the earth, for the conduct of their children. In this matter of dress and social conduct, then, the mothers, have a deep responsibility, and their great organization—the Relief Society—is a fit instrument to bring about reforms by having the mothers make the effort in the homes of the saints. Let each mother take up the matter in her own home, first. Then as an officer in her organization, first with herself, then with her neighbor, then with the membership as a whole of that organization. This is a sample for all the auxiliary organizations. Let the officers set the example, or, as Paul says, "Take heed, therefore, to yourselves"; then seek to discipline every member in their own organization to good behavior and decency—"all the flock over which the Holy Ghost has made you overseers."—JOSEPH F. SMITH.

THURSDAY, DECEMBER 28, 1916.

EDITORIAL.

A HAPPY NEW YEAR!

VERY soon the old year will have passed. All its trials and difficulties, as well as its joys and pleasures, will be but memories: some of them indistinct and blurred, others clear and vivid. To see the old year out is like finishing a chapter of an absorbing story, in which we ourselves are the characters; or, rather, like completing an act of an exciting play—a drama in reality, and not on the mimic stage—in which we are the players, each with his, or her, own role. But there is this difference: all the deeds done, the words spoken, the sentiments entertained, the scenes enacted, the emotions recorded, have left an impress upon our minds, more deep, more lasting, more complete in every detail, than any ever produced on the photographic plate, or the painter's canvas: and some time, when the limitations of our earthly tabernacles are removed, we shall again face the pictures we have made by our lives, and be in a position to reflect on their merits, or demerits. When that time comes, we shall not regret the good we have done to our fellowmen. We shall not regret the Sabbaths we have spent in the companionship of the saints, in song, worship, and contemplation of the word of God. We shall not regret the hours we have devoted to prayer in the secrecy of our homes. We shall not regret the efforts made to save souls by any means at our disposal. So, let us close the chapter of 1916 in the hope that it will give us joy to read its story again, on the day when He appears, who shall judge the "secrets of men by Jesus Christ" according to the gospel (Rom. 2: 16).

As the curtain falls on the present act, it rises immediately on new scenes. There is no intermission. The wheel of time rolls on without interruption.

What will the new year bring? We may not peer into the future and obtain a full answer to that question, but this we do know, that if we will devote ourselves to the service of our Lord and Master, and earnestly desire, by His help, to do right in all respects, as far as our imperfect knowledge and ability will permit, the new year to us will be a happy year; for it will bring peace to our hearts and joy to our homes. Even in our trials and tribulations, such as are incident to our earthly existence, we shall find sweet nourishment for our spiritual life, and evidences of the mercy and goodness of God toward us. If we are faithful, the new year cannot be otherwise than a "happy new year" to us.

One of the sweet singers of Israel, Brother Henry W. Naisbitt, on one New Year's eve, wrote:

"'Twas years ago, our vision fell
 On a volume issued by Father Time;
 We'd waited for it a few brief days,
 It came at last with the midnight's chime.
 Hope thought it bound in the richest style,
 Nay, fondly claimed it a gilt-edged tome;
 Its *nom-de-plume* was, 'A Glad New Year,'
 Which welcome found in a love-lit home.
 The clock strikes twelve: as the volume flies,
 I see in its stead, there's a new one placed,
 Labelled and bound, with its leaves uncut,
 The date alone on its cover found.
 Father, thine aid I would ask in faith,
 A better record to write, this year;
 Unmarred its pages by aught of sin,
 Or soiled by needed repentant tear."

Will the new year bring peace to the world?

God alone knows. But there are some things, connected with this question, which even short-sighted mortals can fully realize.

In the first place, the world needs peace more than anything else. What an awful spectacle the nations of the earth present to-day to anyone capable of reflecting on the situation!

God has been good to Great Britain. This great empire has been spared the unspeakable horrors of an invasion, and very little want has, so far, been felt in the homes of the people. War has taken its toll in the precious lives sacrificed in battles, and the victims of submarine and aerial engines of destruction, but, on the whole, the British nation hardly realizes that a world-war is raging, the like of which cannot be found recorded on the pages of history. Nevertheless, peace is needed and desired. All men and women in their sober senses, all over the world pray for peace. A few may still be counting the money they have made, and dreaming of the piles of gold still to be heaped up, as a result of the blood shed by their fellow-men; but they are few. People generally realize that Europe is committing suicide, figuratively speaking. They know that the accumulated wealth of centuries has been swept away as by a tornado, and that the labor of the future has been mortgaged, so the coming generations will be born to an inheritance of poverty. They know that no conceivable indemnities, or accessions of territory, can possibly compensate either side for the destruction of property, and that Europe can never recover from the loss of millions of her best men. They know that peace is needed, if the work of ruin is to cease before the damage done becomes irreparable.

In the second place, peace will come, as soon as the stricken nations will turn with repentant hearts to God.

In the book of Revelation, John depicts scenes of devastation in which a third part of men are killed "by the fire, and by the smoke, and by the brimstone" (Rev. 9: 15-21), and then he makes this observation, "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands * * * neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts;" so that it is evident that the devastation of war, such as described in this prophecy, was meant to turn men's hearts to God in repentance. This is His message to His children, who are found wandering away from the paths of truth and virtue.

Finally, it is the duty of the Church of God to labor for the establishment of peace on earth. Our Savior taught His disciples to pray, "Thy kingdom come!" It was a saying among Jewish teachers that a prayer was no prayer unless it contained a petition for the coming of the kingdom of God. Be this as it may, the Church is the kingdom of God on earth, and it exists for the very purpose of making universal peace possible. As soon as the Church was organized, the Lord intimated that a gathering place would be found, and that this would be a place of refuge to all who would not take up arms against their fellowmen.

It is the duty, therefore, of all who are the followers of Christ, to work for peace; not only to pray for it. If we pray for the coming of the kingdom of peace, we shall work for it, too. We pray for daily bread, and then go to work and, with God's help, earn it. We do the same with regard to the kingdom of peace, if we desire its coming.

This work will not be in vain. There has been an age-long strife between militarism and pacificism since Jesus enunciated His gospel of good-will among men; the brotherhood of man, the forgiveness of the enemy; love as a test of perfection; the saving of the enemy a higher victory than killing him; *mission*, rather than rights, the doctrine of life. This creed fell into a world where militarism was triumphant. At first it seemed as if the gospel of peace would overcome the power of brute strength; but the latter soon got the control of the church, and it *has controlled it, as a whole, ever since*. Here has been its great apostasy, as well as in the realm of theology. But there have always been enough good men in the world to keep the gospel of peace before men, as the ideal; and, in our day and age, the Lord has raised up His prophets to proclaim peace to the ends of the world. The day of peace is coming. The kingdom of God is rolling on and growing, as was the stone in the dream of Nebuchadnezzar, and will eventually fill the world. Our work, as Latter-day Saints, is not without good results. May God grant us to be "steadfast, immovable, always abounding in the work of the Lord," knowing that our labor is not in vain.

J. M. S.

"COME THOU WITH US."

I HAVE often thought how much good a Latter-day Saint might do by continually inviting others to come to the meetings. "Come thou with us, and we will do thee good" (Num. 10: 29), said Moses to Hobab, and, "Come thou with us," ought everyone, who through grace has found the way of life, to be saying to those who are in another way.

Different people have different means and opportunities; but all servants of Christ should have one desire—to lead others to Him. In a large house there are upper-servants and under-servants; and so it is in the service of Christ. Some have greater opportunities than others; but each is expected to be working according to the place in which his Master has put him, and often a kind word of invitation, given at the right moment, may turn a friend in the right direction.

Generally, when it is seen that we mean kindly, what we say will be kindly taken; but, now and then we meet with roughness and rudeness. Still, did not our Savior have a similar experience? Shall the servant wish to be above his Lord (Matt. 10: 21)? Should we give up the good work, let our lips be sealed, and leave a sinner to go his own way, because of an unkind word now and then? No! we must face it bravely, and consider that what we are called to do at that particular moment, is to endure hardness, and face reproach, for His sake, and He will not forsake us in our difficulties, if we do all in *faith* and *prayer*.

Then, too, we may lead others by example as well as by words. "A city that is set on an hill cannot be hid" (Matt. 5: 14). A "Mormon" is like such a city, for the eyes of others are upon him. Another man may do almost what he likes, and his neighbors will say little about it, but let a "Mormon" be found tripping, and every mouth is opened against him.

We must bear this in mind and try to live so as to bring no discredit to our faith, that others may be led by the force of our example. Let it be seen how different religion has made us to what we once were—how just in all our dealings, how true in all our words, how forbearing, and forgiving, and, above all, how happy.

Let the world see that we have something within which gives us peace; that we are guided always by one rule, and that we are always helped, comforted, and blessed. When they see this, they will at least respect our religion, even if they do not follow it; they will, in their secret thoughts, confess that we are right, and they wrong, and, perhaps some may be led to choose for themselves that path which they see has done so much for us. Thus our lives, as well as our lips, will say, "Come thou with us."

Bradford.

GRACE M. HAYWOOD.

ANTI-"MORMONISM" IN MESOPOTAMIA.

FROM newspaper cuttings that have found their way to the office of the *Millennial Star*, it appears that one of the "boys" in Mesopotamia has found time to send to the *Pudsey and Stanningley News* a doleful tirade on the subject of "Mormon" activity. The writer pretends to believe that the missionaries of the Church are here in Great Britain for the purpose of "sneaking in at the back-doors," and to entice women to go to Utah, while the men are away, defending the country. We say "pretend to believe," for it is difficult to imagine any sane person of mature years ignorant enough to actually believe such fables; and yet, perhaps some do. Anti-"Mormons" have told that falsehood, which they do not believe themselves, for the express purpose of inciting ignorant individuals to acts of violence against the Latter-day Saints, forgetting that the demon of mobocracy is a particularly dangerous spirit to conjure up from the dark past. It is easily let loose, but difficult to control.

The letter purports to be from Mesopotamia, but the writer has this to say:

"Here every Sunday, and certain week-days too, the missionaries hold classes composed of single young girls, with a sprinkling of simpler, older women, to whom they teach Joe Smith's fake religion."

If that was written from Mesopotamia it is made out of whole cloth, for there are no Latter-day Saint missionaries in that country. We frankly admit that the statement sounds as if it were penned in this country. But no matter where it comes from, there is not a word of truth in it, and the remark may be permitted, that any man who resorts to fables in defense of his religion cannot have very much faith in it himself.

A reply appeared in the paper mentioned, in its issue of October 27th, and the editor is to be complimented on the fairness manifested in giving space to the other side. Such fairness is not always accorded us by the English press. This is the reply:

To the Editor.

Sir,—I noticed in a previous issue of the *Pudsey and Stanningley News*, that a letter had been sent to you for publication, under the heading, "A letter from Mesopotamia on 'Mormonism,'" and I should like, with your kind permission, to reply to the same.

It is nothing new to find occasionally a writer who delights to ridicule the missionaries and members of the Church of Jesus Christ of Latter-day Saints. One really wonders that people do not get tired of this criticism, especially when, after all, their efforts seem to be of no avail. It is really surprising how much some people write about topics which they do not understand, and it is evident that our young friend and critic has been reading

after some such writers, and has had his mind poisoned against a people he knows little or nothing about. I should like our friend to know that there are two sides to every question, and that he should, in all fairness, know what the Latter-day Saints believe before passing judgment upon them. It is said that a little knowledge is a dangerous thing, and "he that judgeth a matter before he heareth it, is not wise." It is a very easy matter to accuse the servants of the Lord of being "back-door parsons," who "sneak women and girl converts to their faith," and call them vile names, but it does not in the least prove the same to be true. We are well aware that the Latter-day Saints are classed by many people as having a bad reputation (or what people say they are), but the character (or what they are in reality), is the true test. Not many years ago, some very prominent members of Parliament asked several questions, in the House of Commons, concerning the so-called "Mormon" missionaries and their plan of campaign, and very strict enquiries were made about them, both at home and abroad, and after the most careful investigation, the Home Secretary declared that they found no cause for complaint.

Surely, then, the people of England need not be alarmed after such a test has been applied, not only by the police, and local watch committees, but also by our own parliament. I think the public should be quite satisfied that these strange stories that are told from time to time about the "Mormons," are certainly not founded upon facts. The religion which the Latter-day Saints teach, believe, and practice, is not a "faked" religion, as some people suppose, but it is the true religion as taught by Christ and His apostles. They teach one Lord, one faith, one baptism.

The Apostle Paul declared to the people in his day, that there is only one gospel, and he said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1: 8), and, therefore, if the Latter-day Saints do not teach the same gospel which the apostles of Christ taught to the former-day saints, there must be something radically wrong somewhere.

Christ called, ordained, and commissioned His apostles, and bade them: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15-16). This, then, is a serious matter, and far too precious to be trifled with, for if the doctrines taught by the Latter-day Saints are not in accordance with the law and the testimony, they stand condemned, because the Scriptures teach that there is only one way into the kingdom of God, and he that "climbeth up some other way, the same is a thief and a robber" (John 10: 1).

I have been acquainted with the Latter-day Saint missionaries for about eight years, and, therefore, should know something about the character of these people, and I have found them to be true

Christians in every respect, righteous, honest, and upright in all their dealings; men who are a credit to any society, and true followers of the meek and lowly Jesus, by precept and example.

They are here, in this country of ours, for the sole purpose of preaching the true gospel of Jesus Christ, as it is recorded in the Holy Bible, which they accept as the Word of God, and those who say they have come here in order to decoy young girls and foolish women to Utah, are stating that which is not true. These missionaries are sent out to preach the gospel to all people (not females only, as some would have us to believe), but to all men and women everywhere, because we are sons and daughters of God, our Heavenly Father, and should therefore welcome those who come to us with a message of life and salvation, for it is only by giving heed to this message, that we shall receive what our Lord and Master Jesus Christ came to bring to the children of men, viz. "Peace on earth, good-will towards men," and this is what the nations of the earth need at the present time.

All that the Latter-day Saints ask is that people would give an honest, careful, and prayerful investigation of the eternal truths which they teach, attend their meetings, read their literature, which may be had free on application (do not burn their tracts, as some persons do, and foolishly advise others to do likewise), but read, mark, learn and inwardly digest the same; compare their doctrines with those of the Bible, and see if they are not reasonable and scriptural, and if you find these things which they teach to be the truth, do not hesitate to accept it.

"If any man will do His will, he shall know of the doctrine," said Christ, and we earnestly implore all to search the scriptures diligently, for, said the Master, "These are they which testify of me," and thus prove whether the doctrine is of God, or of man. Take the advice Gamaliel gave to the Council, when the apostles were being tried, and note the warning he gave, "If this work be of men, it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God" (Acts 5: 38-39).

Yours faithfully,

6 The Wharrels, Lowtown, Pudsey.

SIMEON STEAD.

JUDGE NOT.

IF we open our Bibles and turn to the seventh chapter of Matthew, we find there the simple words, "Judge not, that ye be not judged." Jesus Christ spoke those words during the Sermon on the Mount. It is a very beautiful sermon. Such another has not been preached to this day. It is so simple that a little child can understand most of it, and yet it is so deep, and contains so much, that very few people seem able to live up to all its teachings.

How many sermons of to-day are preached from separate verses? It is indeed hard to say, for there are so many. Each verse contains a separate admonition, which a true Christian must live up to.

As we journey through life, we shall find that people judge us, and that we judge others. Human nature seems prone to judge, though often it is quite unintentional. We may see a person doing wrong, and instead of quietly advising him not to do so, we judge him in our own minds. We may not mean to do so, but we look at his wrong-doing and forget our own sins, which may be greater, until before our eyes the smaller wrong becomes a great sin. Why should we, who are so full of sin ourselves, judge others? Jesus Christ, who was all-perfect, when suffering the tortures of crucifixion, did not judge His murderers, but cried out, in His great love and mercy, "Father, forgive them, for they know not what they do."

It matters not what judgment we pass on others, we may be sure to receive the same when we stand before the judgment bar of God, which we must all do, in God's good time; for Christ said, "With what judgment ye judge, ye shall be judged." Why should we be offended at every little thing our neighbors do or say unto us? By taking offense, we are judging them; for in our hearts we are thinking hard and unkind things of them. Why cannot we forgive our neighbors, not just seven times, but seventy times seven, as Christ requires us to? We pray to our heavenly Father to forgive all our sins and follies, and we expect an answer to our prayer; and yet we often will not forgive our neighbors, even if they ask it of us. We must not forget Christ's words, "With what measure ye mete, it shall be measured to you again."

Let us pray for strength to overcome all our weaknesses and imperfections, not omitting to pray for strength to forgive men their trespasses, as we would have our heavenly Father forgive ours. When we feel inclined to judge people, let us think of those beautiful words of one of our hymns:

"Should you feel inclined to censure,
 Faults you may in others view,
 Ask your own heart, ere you venture,
 If that has not failings too."

If we have faith, we shall receive strength.
 Accrington.

NORAH THOMPSON.

"AMERICANS who used to visit cathedrals as the prime objective of many English towns, will recall with varied emotions, their encounters with the vergers. Some demanded fees, some barred the way altogether. These were the little thorns in the tourists' path; but they seem now to rankle in the natives' path also, for

letters of protest and retort appear in the London *Times* and other English journals. One writer laments that the Church should treat her cathedrals as museums, 'unlock the gates of choirs and chapels only upon payment of a fee, and worry the visitor with unwarranted attentions of a verger—polite, well instructed, and interesting though that official usually is.' Since this writer took courage to speak his mind others have followed, and experiences are ventilated and compared. One doctor of divinity tells of 'a lady who ventured to kneel and say a prayer in a certain western cathedral, but was instantly made for by an alarmed verger with the words, 'Please get up, madam! The dean has a particular objection to people saying their prayers.'"—*The Literary Digest*.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, December 17th, 1916, a baptismal service was held at Gorbals Public Baths, 144 Main Street, South Side, Glasgow (Scottish conference), when five souls were baptized into the fold of Christ, President John Hunter presiding, and Elder George Mortimer officiating. The new members were confirmed later.

On Sunday, December 17th, 1916, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), when one soul was baptized into the fold of Christ, and later confirmed a member of the Church. Elder William Payne officiated.

On Saturday, December 16th, a baptismal service was held at the Feversham Street Baths, Bradford (Leeds conference). Elder Joseph S. Nelson spoke upon the subject of baptism. Ten souls were then added to the fold of Christ with President Eben J. Robinson, Elders Joseph S. Nelson and Lester F. Heston officiating. Following this service, a confirmation meeting was held at Westgate New Hall. Dr. G. Hodgson Higgins spoke upon the subject of the Holy Ghost. The candidates were then confirmed members of the Church, after which a testimony meeting was held. A good spirit prevailed throughout.

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EDITED, PRINTED, AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.